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Voices of the Past from Assyria and Babylonia. By Henry S. Robertson. (London: Bell, 1900; pp. 219; 4s. 6d.) This is another of the multitude of books which seeks to popularize the results of specialist investigation into the life and history of these ancient oriental peoples. The light thrown upon the Bible by these results is kept in the foreground. There are four parts, entitled, respectively, "The Royal Library of Nineveh," "The Chaldæan Genesis," "Abraham's Early Home," "Asshur and Israel." The work, while resting entirely on secondary sources, and these ranging from Schrader to Madame Ragozin, with Professor Sayce for middleman, is rather better done than would be expected. Of course, there are mistakes and extravagancies in the statements, but as a piece of third-hand exposition of these rather difficult topics it may be mildly commended.—GEORGE S. GOODSPEED.

A Short Introduction to the Literature of the Bible. By Richard G. Moulton, Professor of Literature (in English) in the University of Chicago. (Boston: Heath, 1901; pp. 357; \$1.) Undoubtedly biblical students — conservatives and critics alike — in the past have given too little attention to the literary form of the Bible. In emphasizing the importance of appreciating the medium whereby the biblical writers expressed their ideas, in order to understand and enjoy their thought, Professor Moulton has performed an invaluable service. In the present volume he brings his results within the easy intellectual comprehension of the general reader. It consists of a collection of instructive essays, containing a classification of the biblical books under the general heads of "History and Story," "Wisdom Literature," "Lyric Poetry," and "Prophecy," with literary analyses and comments. The treatment of Old and New Testament wisdom literature is especially illuminating. To most readers it will be a surprise to find the sayings of Jesus — and the gospels of Matthew and John, which contain them in fullest measure — associated with Proverbs, Job, Ecclesiastes, and Ecclesiasticus, but the classification emphasizes an important fact commonly overlooked. In trying to maintain a rigid distinction between the literary study of the Bible and theology and criticism, the author avoids antagonizing certain classes of readers, but it is at a great sacrifice; for an "Introduction to the Literature of the Bible," which today almost entirely ignores the influences which gave birth to the different books and determined their form and thought, and which disregards the light shed upon their literary